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The Golden Rule Against the Rul of Gold

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Socialism in the Bible

By Rev. Edward Ellis Carr, Editor of the Christian Socialist

Part First

The Genesis of Socialism Or Socialism in the Book of Genesis

SECOND PAPER

Genesis and Geology

(Read the whole First Chapter of Genesis, and the first three verses of Chapter Two.)

Its hoary ancientness, the sublimity and importance of its subject-matter, its remarkable condensation, its audacious and astounding forecasts of modern science, its immeasurable influence upon human thought for ages, and its startling revelation to ancient and medieval peoples of the glory of God and the dignity of man, indisputably mark the first chapter of Genesis as the most wonderful passage in all human literature. Even as fiction it would stand supreme.

Without attempting to discuss whether all the statements of the Bible are correct according to modern science, we wish to open for the first time to some of our non-professional readers the amazing geologic order of the Genesis account of the creation of the world and man, because it will help them later better to understand the relation of scientific Socialism to the Bible. If Genesis, our oldest sacred Book, is hopelessly silly and incorrect in its opening chapter which deals definitely and extensively with matters most interesting to scientists, there is small hope of finding correct statements of economic and social laws further on; but if the first chapter of Genesis, considering the age in which it was written, is even approximately correct concerning the evolution of the world and man, the later portions of the Book will receive more serious attention from those who covet a sure foundation for their beliefs.

The "Days" of Creation

There has been a considerable amount of fun poked at the author of Genesis and at those who believe the Book by those who have not put themselves to the trouble of thoroughly investigating the matter. The "unbelievers" are quite as apt to receive their opinions from the mere dogmatic, unsupported statements of their leaders as are the "believers." Before one grows over enthusiastic for or against a thing and too solidly fixed in his opinion, he should carefully and fairly explore the subject for himself, with all the light he can obtain from both sides.

The idea that God created the world in "six days" has been especially ridiculed—on the fixed but self-evidently false supposition that the "days" referred to were measured by a sundial or by "grandfather's clock."

Whereas the Genesis account clearly states that the sun, moon and stars were "made" to be lights of the world to govern the day, etc., during the Fourth creative epoch or "day;" therefore the first, second and third "days" could not have been, and therefore the other "days" presumably were not measured by revolutions of the earth on its axis in the light of the sun. The sun was shining and the earth was revolving during the latter part of the first and throughout the second and third day, but the "days" were not measured by the earth's revolution.

How long were those days? The Bible does not say and the scientists can only guess. The first five "days" were probably many millions of years long in the aggregate.

What were those "days" and "nights"? The author distinctly says: "And God called the light day and the darkness He called night." Therefore according to the Genesis story itself, the "days" of creation could not have been mere 24-hour days, but were periods of light and darkness concerning whose actual length no hint is given. Had they been mere sundial days, the introduction of the sun could not have been delayed until the fourth "day."

The First Day—A Universe Ablaze

"In the beginning God created the heaven and the earth." Gen. 1:1.

Mark you here that our author states that both the "heaven" (including sun, moon and stars) and the earth were "created" on the first "day." Space forbids our presenting the various [illegible] speculations as to the manner in which the great universe came into being, got into motion, and evolved into systems and worlds. Every student worthy of the name should carefully read several of the chief, most recent and authentic works on astronomy. It is a most fascinating, soul-stretching, mind-expanding study without which no one can have a fair idea of the world we live in. By this means alone one may obtain a glimpse of the real greatness of God and the real splendor of His universal home.

"And God said, 'Let there be light:' and there was light." Gen. 1:3.

If God did not inspire these brilliant, terse, startling, meaning-packed words, they are nevertheless worthy of being called divine.

More literally, the words are translated, "Light, exist!"—"and there was light."

The ancient peoples could not have understood the beautiful, stupendous, dramatic force of these words as we do. They anticipate the age of electricity. The ancients saw the gradual coming of the dawn or the murky light of smoking torches, whereas only he who has stood in a vast, dark room and beheld it instantly dazzlingly illuminated by the turning of an electric button can worthily appreciate the language of the text which suggests that out of the limitless night of a past eternity God suddenly flashed glorious light upon all worlds at once throughout the unmeasured universe. And it was "DAY."

The "creation" of the universe and light completed the work of the first "day," which began with the night, "evening."

The birth of any world, according to whichever nebular hypothesis one prefers, begins in darkness and tumult and ends in light and comparative rest. According to astronomy and geology the first period of our world's existence was as a ball of fiery gas, vast, hot, brilliant, beautiful.

"And the evening and the morning were the first day." Gen. 1:5.

The Second Day—How God Fights Fire

"And God said, 'Let there be a firmament (expansion) in the midst of the waters, and let it divide the waters from the waters.' And God made the firmament (expansion), and divided the waters which were under the firmament (expansion) from the waters which were above the firmament (expansion): and it was so. And God called the firmament (expansion) Heaven." Gen. 1:6-8.

Please note that after telling of the "creation" of the universe and light, our author leaves his universal viewpoint and speaks from the viewpoint of the world, as if he had now come from a swift-winged survey of the entire cosmos to hover over our little world for the purpose of especially noting the further formation of the home preparing for man.

At the end of the first day we found a universe ablaze and our earth a ball of fire. The work of the second "day" or geologic period was to cool the world so that water might rest upon it, and later, land might be formed of now fiery, gaseous elements. The water was originally an element of the fire-mist, or of the sun ring which broke to form our world; but as the heat increased by contraction the watery elements were carried by radiation to the outer circumference of the fiery mass in the form of steam, where, condensed by the outer cold, they were precipitated in showers upon the heated gas, in which they were changed to steam and sent outward and upward again, only to be cooled and hurled back upon the fiery world. So the gigantic warfare of water against fire went on for ages, until at last the world became a mass of molten matter around which rolled a tide-wave of [illegible] fire extending from pole to pole, and still the water charged in steady victory until upon the fiery sea appeared floating islands of iron-like substance, which finally sunk to make the ocean bed between the fiery world beneath and the shoreless sea above.

Water having won a permanent resting place upon the earth and the clouds still pouring down their floods, at last the atmosphere was rare and dry enough to have permitted one had he been here then to see the "expansion" between the waters on the earth and the waters in the clouds.

Ingersoll loved to laugh at the author of Genesis who, he said, thought the sky was a solid vessel holding the rain whose bottom was studded with stars! But the ancient Hebrew word so foolishly translated "firmament" by the "scholars" of King James' time is known by all modern scholars to mean expansion, as the marginal reading in your Bible gives it, which Ingersoll well knew. And every geologist knows that the work of the second period of world-development was the precipitation of the moisture from the sky upon the world and the formation of an "expansion" in earth's atmosphere between the waters in the floating clouds above and the waters in the rolling waves below.

"And the evening and the morning were the second day."

The Third Day—Farming Without Hands

"And God said, 'Let the waters under the heaven be gathered together into one place and let the dry land appear:' and it was so. . . . And God said, 'Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth'; and it was so."

Land and life! And this is the exact geologic record of the third period of world development.

First a mass of fiery gas, then a world of molten rock whose lurid seas swept unhindered over all, then a world with heart of fire and flesh of rock and skin of water as old ocean, shoreless and rampant with terrific storms, reigned supreme all over the surface. Supreme, but not undisputed; for volcanoes more awful than were ever beheld by human eye burst upward from the ocean's bosom everywhere spouting fire and water at the angry clouds and filling the sky with steam; until finally the strong laid ocean bed shuddered and crumpled beneath the weight of waters forcing by its sinking, wrinkling pressure the bottom of the sea elsewhere to mount skyward, and, like some gigantic prehistoric, mythic, monstrous beast, a continent arose, spitting fire, breathing smoke, and shaking streams of water from its trembling sides. And thus, by earthquake, volcanic action, God lifted the land from beneath the waters and rolled the seas back to their proper bounds.

And as soon as land was raised up life appeared. Land and life! What a tempting theme for the Socialist or Single Taxer!

In the soft marshes and the shallow waters near the shores of the warm paleozoic sea the first marvelous forms of life appeared millions of years ago. They spread into the deep, they crept over the land, and grew and thrived and brought forth fruit and seed, "each after its own kind."

"And the evening and the morning were the third day."

The Fourth Day—The Curtain Removed

"And God said, 'Let there be lights in the firmament (expansion) of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years.' And God made two great lights, the greater to rule the day and the lesser to rule the night: He made the stars also." Gen. 1:14-16.

It is easy for an ignorant person who has not closely studied this account, or for an unscrupulous person who wishes to deceive the ignorant for his own purposes, to make sport of the above amazing verses. One can almost hear and see even yet the ruddy, jovial face of Col. Ingersoll as, his corpulent body shaking with the appearance of suppressed merriment, he drolly repeated—"and he made the stars also!" as if the author of Genesis thought the stars were so small and insignificant that God just threw them in as a trifling afterthought when he had finished the earth, the sun and the moon!

But why not read the first verse of the chapter over again where it says distinctly that "In the beginning God 'created' the heaven and the earth." This self-evidently includes "the stars also."

The word in the first verse is the Hebrew **bara**—to create; while the word in the sixteenth verse is **asah**, to do, to make, to appoint, to command. God "created" the sun, moon and stars (as "the heaven") in the beginning when He created the world; whereas on the "fourth day" He appointed, commanded, or "made" them to be lights for our world.

Remember that we called your attention in the earlier part of this article to the fact that the author of Genesis, after having told of the creation of the heaven and earth, withdrew from the universal view-point and gave the remainder of the account from the view-point of our own world; and this change of view-point was natural and inevitable since our author intended thereafter to confine his account to the development of this world alone. Therefore, whereas speaking in the first verse from the universal view-point he said, "In the beginning God created the heaven (including sun, moon and stars) and the earth," later, speaking from the view-point of the earth only he said, "God made" the sun, moon and stars to be lights of the world. And, mark you, in the first verse he said "create," whereas in the sixteenth verse he said "made;" and the difference between these words is even greater than the ignorance or spleen of those who try to ridicule the passage. In the first place God "created" the heavenly bodies; in the second place He commanded or appointed or "made" them to be the lights of the world.

In the third verse we are told that He made "Light;" in the sixteenth verse we are told that He made "lights," like tapers to illuminate the world-house.

The introduction of the sun, moon and stars, as lights of the world, during the fourth "day" proves two striking things: first, that by the "days" of the Genesis account of creation **cannot be meant brief diurnal periods**, as supposed by medieval people; second, that our author knew a startling and significant fact of world history thousands of years ago which was but recently revealed to modern scholars by geology, viz., that **after the fiery birth of the world it was shrouded in darkness for untold ages**, shut from the direct light of the sun, moon and stars, by a mass of clouds so thick, so black, so awful, that had there been an intelligent creature on the earth he would never have known by the dim, gloomy, starless light which filtered through the heavy, unbroken clouds that there was a sun, a moon, or any stars. This "cloud blanket" as some scientists have called it, wrapped the world around for ages, keeping away the outer cold and keeping in the heat, so that the earth at that period was a veritable hot-house within whose moist, warm shelter stupendous forests of plants grew which fell to form the immense "coal measures" of the carboniferous age upon the continents of that period; **and it was not until the water** (which constitutes the larger part of our modern ocean, but which was then yet in the clouds) **was precipitated upon the earth** (and found a secure resting place enlarging the ocean, thus causing the clouds to become so thin that they burst apart letting the sunlight through to cheer and dry the gloomy, sweltering earth) **that the sun, moon and stars became visible to the denizens of this world.** Thus God drew back the great cloud-curtain and "made" the sun, moon and stars to be the "lights" of the evolving earth. This is thoroughly scientific.

Thus we see that the very "day" concerning whose amazing work the skeptics have most ridiculed the Bible teaching is the "day" that throws light upon the key which unlocks the long baffling mystery of the creative periods called "days" in Genesis and in the most startling and convincing manner demonstrates that the author of the first chapter of Genesis, by some means unknown to us, had knowledge of the general geological evolution of the world.

"And the evening and the morning were the fourth day."

The Fifth Day—Life Finds Wings

"And God said, 'Let the waters bring forth abundantly the moving (creeping) creature that hath life, and (marginal reading) let fowl fly above the earth in the open firmament of heaven." Gen. 1:20.

(The fowl flying in "the open firmament of heaven" proves it to be a foul interpretation to insist that the author meant the solid bottom of a giant kettle and shows clearly that he meant "expansion.")

How did this ancient writer know that fish, reptiles and birds belong to the same geologic period? The fins of the fish are the wings by which it flies in water; the bird's wings are the fins by which it swims in air; the scales of the fish became feathers on the bird; the reptile (creeping) is the connecting family tie, and the very blood corpuscles of all three prove that they are of one family.

(The word "whale" in the King James Version (Gen. 1:21) is incorrect. The Hebrew is **tanniyn**, from **tan**, and means an elongated sea monster. The "whale" known to moderns is neither a fish nor a reptile, but a degenerated mammal that has deserted the land for the water.)

The age of fishes, reptiles and birds preceded the age of mammals and man, according to science, and the author of Genesis is yet safe within the authority both of modern geology and biology.

"And the evening and the morning were the fifth day."

The Sixth Day—The Hero-Prince Appears

"And God said, 'Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind': and it was so. . . . And God said, 'Let us make man in our own image, after our likeness: and let them have dominion.'" Read Gen. 1:24-31.

Our Genesis author, to the great disappointment of his carping critics, safely passed by another fine chance to make a mistake as great as Col. Ingersoll's mistakes about Moses. Surely, you benighted son of a vanished, ignorant age, you will not mar the dignity of your hero-prince, your offspring of God, by causing the beasts of the field and forest (mammals) to be made on the same "day" with Man! But, yes, even so; for science proves that while God was making mammals he was also making man. The "beasts" preceded him, as our author says; but man belongs to the same geologic period. The ancient rocks bear eloquent and all-sufficient witness of the fact; and the very organs of their bodies show their kinship.

And **Elohim**, the plural form of the ancient word God, created Man (both male and female) in His own image—to have "dominion." He first "made" man like any mammal, then he "created" man as a child of God bearing His Father's image.

The image of God consists not in shape, God has not "parts nor passions" as a man. The likeness lies in **self-conscious personality—the power to know oneself, to think, to feel, to will.**

Note that the scripture does not say whether God made the animals and man instantaneously or by the long process of evolution; but the general scientific order, the distinct work of the "day" periods and the correct grouping of the fish, birds and reptiles in one day and the "beasts" and man together in another, is very suggestive.

The question concerning how the author of Genesis learned the amazing facts as to the geologic order of the evolution of the world and life is very interesting. There are two theories: first, that God revealed these things to him in a series of stupendous, magnificent visions; second, that he obtained a knowledge of geology from the ancient Egyptians. It requires no telescope, microscope, or crucible to learn the main principles of geology as to world-making, for the evidence lies upon the surface of the hills among the broken rock strata over which men often walk and sometimes think. Perhaps ancient scholars had observed the main facts and thought them out.

"And the evening and the morning were the sixth day."

The Seventh Day—The Day of Promise

"Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it." Gen. 2:1-3.

The first chapter of Genesis, which is an Elohistic scripture (from **Elohiym**, the Supreme God), properly ends with the third verse of the second chapter. The remainder of the second chapter is a Jehovistic writing (from **Yehovah**, the Self-Existent, or Eternal. I Am.) The dear, industrious old monk who a few hundred years ago took the vast pains to divide the Bible into chapters and verses for ready reference, performed a great service to the world, though he made many mistakes by separating what should belong to the same chapters. Mistakes which cannot well be corrected now, for the literature of the world is full of references based on his long and arduous labor of love.

When we start to read about the seventh "day" we are startled by a strange and significant **omission**, and we are prone to cry excitedly, "Watchman, what of the night?"

There is no "night" recorded after the sixth "day." All the other days begin with the "evening," they begin with darkness and end with light. "The evening and the morning were the sixth day," but where is the "night" that should fall between the sixth and seventh "days?"

The night ending the sixth day and preceding the seventh day **has not yet come.**

We are living in the sixth day yet.

God is not yet done making either mammals or man.

Man has not yet "subdued the earth," nor improved the animals as he must, nor himself reached the full stature of the Son of God in Whose image he is being both "created" and "made."

The day of rest is not yet. "My Father worketh hitherto, and I work," said Jesus. "We are laborers together with God," declared Paul. And all Socialists know that we must subdue the earth for man's own common welfare before the race can rise far above the brute and become godlike; while the Christians know that we must subdue mammon, greed, competition and fully establish the Brotherhood Kingdom of God on earth before our preliminary work is fairly done or we can ever be real, royal Sons of God.

The Hebrew verb is of uncertain tense. The past form is very often used for the future, as in the familiar passage, "He was bruised for our iniquities," etc., in Isaiah, 53.

This wonderful fragment of a great Elohistic scripture (Gen. 1:1-31 to Gen. 2:1-3,) is a sort of general introduction to and forecast of the whole cycle of the universe and man. Like a mighty rainbow it rests one side of the arch amidst the blinding splendors of creation, spans the whole history of life on earth, and plants its other side upon the dazzling, irresistible glories of a blest eternal future. When we complete the course marked out by its shining arch we shall find the Sabbath Day of Endless Victory and Rest.

I must leave you to ponder the problem of what black, terrible "night" of social woe or world-cataclysm lies between our great "sixth" working, suffering, growing, conquering "day" and the "seventh day" of rest; for neither God nor man can rest while we live in brutal battle for the means of life.

(The next paper will be upon "The True Dignity of Labor.")

Sunday School Brigade

The members of the Sunday School Brigade enrolled to date are as follows. All members of the Brigade are pledged to study the Christian Socialist Sunday School Lessons and attend Sunday School—in a church where possible—and help inject Socialist teaching into the lessons there:

1. Dr. A. F. Green, Cleveland, Ohio.
2. J. P. Marchant, Alabama.
3. Howard H. Rickenbach, Pennsylvania.
4. W. B. Bain, Oklahoma.
5. J. H. Lee, Kansas.
6. Rev. D. B. Rollin, Michigan.
7. H. E. Metzger, Nebraska.
8. Wm. Higginbottom, Kentucky.
9. M. S. Cooley, Oklahoma.
10. Addison Bell, Ohio.
11. Joe Phillips, New Mexico.
12. Lola Phillips, New Mexico.
13. Knox Phillips, New Mexico.
14. Nellie Phillips, New Mexico.
15. Mona Lane, New Mexico.
16. Mary Lane, New Mexico.
17. C. B. Lane, New Mexico.
18. Lurlyne Lane, New Mexico.
19. Mrs. J. J. Hollen, New Mexico.
20. I. T. Burnett, Kentucky.
21. J. Van Werden, Michigan.
22. Della Wilson Nichols, Oregon.
23. Attorney S. F. Clark, Pennsylvania.
24. Mrs. Lydia J. Nelms, Illinois.
25. W. L. Coates, Oklahoma.
26. Wm. Warner, New Jersey.
27. W. F. Fuhrman, New York.

If there are others who have enlisted whose names are omitted, please write us.

We want all to join the Brigade who will work at it.

This Is Great

From Alto, New Mexico, comes a bunch of letters that made the Editor's heart leap for joy.

Joe Phillips, aged 15, wants to join the S. S. Brigade and will get the lessons at home. He says he will join the Socialists when he is of age.

Bless your brave heart, my dear boy. You can join us now.

Lola Philips, aged 11, Knox Philips, aged 10, and Nellie Philips, aged 8, also want to join the Brigade.

Sure. The Sunday School is for children. May God bless them, every one.

From the same town come the letters of Mona Lane, aged 10, and Mary Lane, aged 8, who also want to join the Brigade. This is fine. Welcome.

C. B. Lane and Lurlyne Lane, presumably parents of the above two children, and Mrs. J. J. Hollem, also want in.

Why, here is a Socialist Sunday School all ready to start in the far Southwest. These people, and all others so situated should start a Sunday School of their own and use the Christian Socialist lessons.

They will need no other lesson helps. The Christian Socialist and the Bible, with any standard work on scientific Socialism, like Vail's Principles (25c), will give them all the help they need at first.

The Sunday School Brigade

"I promise I will go to Sunday School and do all I can to inject Socialism in the Sunday School according to the teaching of the Bible. I am very much delighted with the comments on the S. S. Lesson for Jan. 1 by Rev. Prosser."—I. T. Burnett, Kentucky.

There'll Be Something Doing

"I am determined to be one of the Sunday School Brigade. Although I have lost all faith in the church as she is today, I am preparing to go to church for one year where my family is attending every Sunday, and you can be assured that while I am classed as a heathen I will not be a spring chicken in the class. The pastor is the teacher of the class in which I am going to be a pupil."—J. Van Werden, Michigan.

Splendid

"I would like to be the first to enroll in the Sunday School Brigade. I am a married woman with two small children and live nearly four miles from Sunday School. But realizing the importance of carrying Socialism to the churches through the medium of the Christian Socialist, I will make all possible effort to do my part in this great work."—Della Wilson Nichols, Oregon.

Att'y S. F. Clark of Freeport, Pa., orders 100 copies of Jan. 5 issue and says: "We used the last 50 copies among the S. S. people to great advantage. Prejudice is bitter but right and justice will prevail."

"The C. S. is my favorite and more so since the S. S. Lessons have started. They are fine."—G. W. Hogue, Oklahoma.

With his $3.00 order for subs and copies G. M. Gore, secretary of the Ardmore, Okla., local writes: "I think your Weekly containing the S. S. Lessons will be a winner for the Co-operative Commonwealth."

She Is Ready

"With reference to the Sunday School Brigade, I have been born, and born again, and am ready to go. Am very much pleased with the Christian Socialist."—Mrs. Lydia J. Nelms, Illinois.

A Socialist Branch in It.

W. L. Coates, secretary of local Linn, Okla., sent for sub cards and also a list of 11 subs, all for members of the local who want the first Sunday School Lessons at once, and writes: "We are with you in the fight."

Interesting Time Started

"I am a S. S. teacher and have taught Socialism to my class for two years and the S. S. Lesson in the Weekly is just the thing for me, and I teach from it to the class. On the first lesson I got up against the superintendent on the explanation of the lesson. So after the school was out I had a talk with him and asked him to take the C. S. Lesson home with him and he did. If he reads it with his eyes open he will know more than he knew before. I am with you to the finish. Count on me as one each Sunday on the job."—Wm. Warner, New Jersey.

The Way to Do It

"For nearly ten years in succession I was superintendent of a German M. E. Sunday School. Ten years ago I quit the church and all church work on account of the attitude of the church, not only our church, but the church at large, as an institution on the social and industrial problems of the day, especially its hostility to Socialism. About two years ago, through reading the Christian Socialist, I was led to see my error and have since been active again in church, Epworth League (of which I am president) and S. S. work. Last night at our annual teachers' meeting I was elected superintendent of the Sunday School, and I can assure you the new feature of the Christian Socialist comes as a mighty help to me. I refer to the Int. S. S. Lesson reviews, and I shall certainly make good use of this ammunition."—W. F. Fuhrman, Rochester, N. Y.

Get after every anti-Socialist, especially every religious non-Socialist with the Replies to Hill. This magnificent 16-page paper can be had for 1c per copy in small bundles, $4.50 for 500 copies, $8 for 1,000. Get A BUNDLE NOW and let no preacher or layman escape.

FORTY THOUSAND SOLD

Forty Thousand of the "Replies to Hill" have been sold and still the orders come. This edition, which Eugene V. Debs declares is the greatest issue the Christian Socialist ever put out, should be handed to every preacher and church member in America. Have you done your part? A 16-page paper, red-hot and convincing, only one cent per copy; in bundles, $4.50 for 500 copies, $8 for 1,000.

HOGAN SENDS A CHEER

Comrade J. C. Hogan, whose scathing exposure of J. Wesley Hill was printed in our Anti-Hill Special, writes: "The Socialist Movement is under deep obligation to you for your remarkable and valuable Replies to Hill. It was indeed the searchlight of truth in dazzling brilliance turned upon a typical hireling of the capitalist pulpit."

Dear Comrade Carr:

I have duly received the December 1st number of the CHRISTIAN SOCIALIST. I want to compliment you on this and other recent issues. Your replies to Mr. Hill are fearless, powerful, convincing and Christlike. And especially do I endorse what you say on the first page anent the attitude we Socialists should take on moral life, etc. This has always been the stand I have taken. We cannot afford to have any but the highest standard in all moral questions; for after all in the final analysis Socialism is nothing but social morality.

Personally, I would like to see the "S. P." become the advocate and upholder of the one standard morality for men and women; which is sadly needed in this world. Fraternally yours,

Julius Theo. Stade.

3855 Flournoy street, Chicago, Dec. 11, 1910.

Comrads of the Cross

Edited by Mrs. Ella Carr

Dear Comrades:

Doesn't it just make your heart ache to see people give grudgingly to our great cause, especially those who have plenty? "Freely ye have received freely give." "It is more blessed to give than receive." Let us enlarge our souls this new year by giving the best we have to our beloved cause—the saving and blessing of all Humanity.

"I have just been reading a copy of the first edition of the Weekly and I must say it is a grand one. Send 200 copies at once."—Branch Literature Agent, Chas. Ambruster, Pennsylvania.

"The Weekly is fine and just what has been needed for a long time. It should be a great factor in opening the eyes of the church people. I am thankful for such a paper and you may book me for life."—Wm. Warner, New Jersey.

"I cannot say too much in praise of this valuable paper. I have read more truth in this paper during the short time I have been taking it than I have heard preached from the pulpit in the last 12 years."—Miram Perry, Canada.

"Your paper is the best in the field. Hope to see your sub list double during this year."—E. B. Moore, Kansas.

And why should not our list double this year? The Comrades can double it, if they will. We are trying to do our part, will you do yours? We must work together or our efforts will be of no avail.

Organize Distributing Force

"Please send 100 copies of the Jan. 5 issue. It is fine. I will also take one share of stock. Make it out in my name for the use of the Pittsburg Center."—James Asdale, Pittsburg, Pa.

The C. S. is greatly indebted to the Pittsburg Comrades for their constant loyalty and support. They have distributed many thousands of copies of our paper and are doing much for the Cause.

Mrs. Ida Williams of Greensburg, Pa., asks for our list of subscribers in her city and says: "I would like to see them and see if we can organize a distributing force and get the paper in large quantities. The Quality is there all right." In union there is strength. This ought to be done in many places and great results would follow. It is easy to distribute the C. S. because it reaches the right ones when handed to the people as they come out of church.

Alaska Heard from Again

Chas. H. Rogers, our loyal Comrade of far-off Alaska, sends in his renewal and writes: "I am living far out in the mountains, over 20 miles from my nearest neighbor. However, I hope to take a trip up the Yukon ere long on a hunt for subs. I want to do all I can to increase the sub list of the paper, for I thoroughly believe in the work that you are doing. I am glad it is to become a Weekly."

Comrade Rogers has the right metal in him and we greatly appreciate such efforts. Success to you.

Sacrifice—The Real Kind

The following is from a Comrade of New Jersey who does not want his name published: "I have been trying to figure out how I could buy a few Christmas presents and send a few cents to help send the Replies to Hill, but the work is—well, some days we work only 3 hours and some days a little longer, and I have just $8.35 for two weeks, so I think I'll have to cut out the Christmas presents. I enclose one dollar. Send me 25 copies Dec. 15 issue and use the other to send the Hill Special to the preachers. It almost drives me mad to see how hard it is for you to get money to send your paper out and get people interested. I am not sending this for a show, and if you have it in with other donations say just from a Reader."

This Comrade's letter ought to stir up hundreds to add to this fund for the Hill Special to preachers, but surely no amount given will appear quite so large as this Comrade's, who made a real sacrifice to contribute his amount.

Preachers to Get It

Here is another letter to touch your hearts and open your purses and stir you to greater efforts for the Cause. Comrade C. A. Baum of Reading, Pa., sent in a list of 70 six-month subs for the Ministers of the various denominations of his city. He writes: "It was hard collecting the money in 5c, 10c, 15c, 20c and 25c amounts, but I got them. You know the Comrades are all working men and are asked so often to 'dig' down in almost empty pockets."

Bravo, Comrade Baum and all the Comrades who contributed to your fund. We shall certainly hope these preachers will faithfully read the C. S. the next six months, and if they do they will be quite different in their attitude toward our cause. How many more Comrades all over our land will do likewise? When the preachers are won our battle is more than half over. The churches will soon be with us.

Rev. Prosser's Lecture

"We had a great lecture here at Scottdale on the 22d of this month (December). We procured Rev. Prosser of Pittsburg to lecture on the Relation of Christianity to Socialism. His lecture has created a great deal of comment and interest in the movement here."—James D. Gordon, Pennsylvania.

New High School Magazine

The Searchlight, a new monthly magazine for High School pupils, is the latest venture in Socialist literature. Published at 112 East 19th street, New York. 35c per. year. It contains articles, stories and poems intended to interest bright boys and girls in Socialism.

SIGNS OF THE TIMES

Math. 16:2-3-4

By A. M. Kinney, Seneca, Kan.

The Heavens are blazing with portents and signs
For those who will read them with Christ-Conscious minds;
But woe to the hypocrites, Pharisees, Scribes,
Who see them and answer with curses and gibes.
The Rulers of Earth bend their knees to the Beast
As they gather anew to Belshazzar's feast;
And drunken with power, cry, "The Earth is our thrall!"
Nor heed the handwriting in sight on the wall.
The Church has forsaken the Gospel of Light;
The Press has been purchased by Mammon outright;
The Law is a club to aid Mammon's designs;
And all are too blind to interpret the signs.
Signs of the new dispensation at hand;
When men will be men, with the courage to stand
Shoulder to shoulder defending the Right,
And bury this System of greed by their might.
This System which worships the "Moloch" of gold;
This System whose horrors can never be told;
This System which murders our morals and health;
This System which grinds men's lives into wealth.
"The Time is at hand!" All ye toilers, arise!
'Tis written in letters of blood in the skies,
"The Beast shall be bound and the World shall be free!"
'Tis the coming of Christ our Redeemer, we see.

Signs of the Times

Editorial Comment

Rev. Frederick Guy Strickland of Anderson, Ind., a member of the Socialist Party, has been appointed one of a committee of nine on Social Service by the Executive Board of the American Christian Convention. The term is four years.

* * *

Rev. Dr. Dubois S. Loux, pastor of the Centre Congregational Church of Meriden, Conn., preached a sermon on "The Gospel of Humanity" in which he declared for Socialism. This did not please the "powers that be" in his church, so Dr. Loux resigned. Dr. Loux is an able and noted minister of the east.

We believe he made a mistake by resigning. The Socialist preacher has the best right to stay with the flock to feed and guide them, because he is no hireling. Endure persecution as good soldiers of Christ Jesus, and stay with your churches, brethren.

* * *

The Milwaukee Social-Democratic administration is making plans for the purchase of a municipal stone quarry. This quarry, municipally owned and operated, will cut out a considerable amount of contractors' profits, and will moreover be a fine example of a municipal Socialist industry. The cut and crushed stone from this quarry will be produced for use, and not profit. Since the administration is planning to put down about three times as much paving as usual in Milwaukee next year, this stone quarry will play an important role in the administration work. The Board of Public Works will ask for an appropriation of $25,000 for the purchase of this quarry.

* * *

A resolution has been passed by the Milwaukee city council to raise the wages of the street employes from $1.75 to $2.00 per day beginning the first of January. This is in line with the policy of the administration to raise wages and particularly to begin the process of raising wages with those who are most poorly paid. The general policy of the administration is to raise the conditions of labor on all public works to the trades union standard as rapidly as possible. Moral: Vote for Socialism.

* * *

The Garment Workers have great hopes of winning their strike in Chicago. The first big break in the ranks of their opposers occurred last Saturday when the firm of A. Sitron & Co., employing 15 cutters and 300 tailors, signed the union agreement.

ART STUDENTS
$100 For You!

If you want to make money, and at the same time get 12 months' practical experience doing Commercial Art Work, you need the Students Art Magazine. It gives Cash Assignments in each issue, advice and easy lessons in Designing, Illustrating, Cartooning, Lettering and Chalk-Talking; articles by and about leading artists. It is an independent "live wire" for Artists and Art Students of all schools, especially valuable to

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Students Art Magazine, Dept. 114 Kalamazoo, Mich

QUESTIONS

Has Socialism any standard of moral ethics? Some claim there is no fixed rules for morals and that "right" and "wrong" are continually changing. If so, how can we tell when we are right or wrong? —H. P. Reeves, Perry, Okla.

This is a deep and vital question. Socialism accepts the utilitarian basis of morals, viz., that what is truly best for self and for society is right. And, contrary to the common view, the Bible takes the same ground. Things are wrong because they are injurious to self or to society. For instance, dissipation is wrong because it injures one's self. The "moderate use" of liquors, lewd women, etc., must be decided upon the ground of example and the spread of weakness, disease and unhappiness. If the liquors and lewd women are a social advantage in the long run, they will survive the advent of real civilization; if not, they will cease when it comes. Free love, divorce, etc., must all be settled upon the utilitarian basis—what is best for individuals, for children, for society.

Of course moral standards change with growing intelligence. As the Bible says of God: "At the time of this ignorance he winked at (the deed) but now he commandeth all men to repent."

Cannibalism is "right" among the savage, brutish, impoverished peoples; for they know no better, lacking proper tools. Chattel slavery was "right" for ages during the hand-tool age, as an historic necessity. Wage-slavery was "right" while the wilderness was unpeopled and before "social production" and interdependence came with the steam engine, the factory and the railroad, etc.; but now the social welfare demands public ownership, and men are enthused with moral passion, the passion for justice and brotherhood, while they demand collectivism for the social welfare.

And what is good for society is good for the individual.

The only way men can serve God is to serve humanity. "Inasmuch as ye did it unto one of the least of these, ye did it to Me," said Jesus.

While the standard of morals as to concrete deeds must change with changing conditions and intelligence, the principles of morality are sure.

1. Do nothing which by the influence of example would lead others wrong, especially the young.
2. "Do unto others as ye would that they should do unto you."
3. Seek the social welfare always rather than a selfish advantage.
4. Study to learn what is best in the long run for self and for all. (Wise self-direction is in the long run the truest altruism.)

Capitalism is wrong now because it robs the many to enrich the few. It is anti-social; therefore, it debases those who seem to profit by it. The richest men of today would be vastly benefited by Socialism.

SECOND ANNUAL CONVENTION OF THE INTERCOLLEGIATE SOCIALIST SOCIETY

That Socialism is a permanent and ever increasing force in the colleges and universities of America was the settled conviction of all who attended the sessions of the Second Annual Convention of the Intercollegiate Socialist Society held in New York City on December 29 and 30, 1910. The convention was attended by delegates from twelve out of the sixteen undergraduate chapters of the society, and the two alumni chapters, and by fraternal delegates from a large number of unorganized colleges. The colleges represented by delegates and the membership of each of the college chapters were: Harvard, 46; Clark College, Mass., 8; Yale, 15; Columbia, 21; Barnard, 28; Cornell, 35; C. C. N. Y. (afternoon and evening), 24; N. Y. Dental Colleges, 17; University of Pennsylvania, 12; Meadville Theological School, 10; University of Michigan, 12. Reports were also read by Harry W. Laidler, the organizer, from the chapters at the University of Wisconsin, Stanford University, the University of Washington, Marietta College and the K. S. A. C. Representatives from Wellesley, Trinity, Mt. Holyoke and N. Y. U. Law School also stated the plans of the groups about to organize chapters in those institutions. Reports were made as well by the New York Alumni Chapter, with its 140 members, former students in colleges and universities, and by the Washington Chapter.

The organizer stated that groups for the study of Socialism also existed in the University of Rochester and the University of Oklahoma, and that definite promises of the organization, of study chapters during the spring had been received from students at Brown University, Rhode Island; Baker University, Kansas; the University of Colorado, the American School of Osteopathy, Amherst College and the Union Theological Seminary, while correspondence concerning study groups had been held with students at the Universities of Kansas, Minnesota, South California and Leeds (England), and Princeton, Wesleyan, Tufts, Adelphi, Colgate, Middlebury, Valparaiso and others.

The convention began with a reception Thursday night, December 29, at Miss Stokes' studio, 90 Grove street, at which Morris Hillquit and Edwin Markham welcomed the delegates. Rene E. Hoguet, president of the New York Chapter, presided. The executive session was held at the Rand School, 112 East 19th street, Friday morning. Upton Sinclair, vice president of the I. S. S., presided in place of President J. G. Phelps Stokes, who was ill. Here reports of the delegates were read and methods of propaganda discussed. The passage of a resolution of protest against the Warren verdict and a spirited debate between the Harvard and Cornell delegates concerning the best methods of reaching the college body were the features of the session. John Spargo gave a most enlightening lecture on Socialism in the afternoon.

The final meeting of the convention was the dinner held Friday night at Kalil's restaurant, 16 Park place, which was attended by nearly 350 men and women, representing 69 colleges and universities in America and abroad. Dr. Albert Südekum, member of the German Reichstag; Mrs. Florence Kelley, well known in labor legislation; Franklin H. Wentworth, the eloquent Massachusetts councilman; Miss Elizabeth Dutcher, active in the Women's Trade Union League, and Upton Sinclair, chairman, were the speakers. The subject was "The Place of College Men and Women in the Socialist Movement."

The attendance at the various sessions of the convention was twice that of last year. Four new chapters of the society have been organized during the past two months. The society has just moved into new headquarters in the Tilden Building, Room 902, 105 West 40th street, New York City. Harry W. Laidler, the organizer, is anxious to secure the names of any collegians who might be interested in the work of the society. The I. S. S. was organized in 1905 "to promote an intelligent interest in Socialism among college men and women."

YOUR NAME TAG

Many who subscribed or renewed their subscription to this paper for the year 1911 may wonder why the name tag on their papers do not show the correct date. Some have written about it.

This apparent mistake arises from the difficulty our office has of prorating the old subscribers from the semi-monthly to the weekly rate. Up to the present, all the annual subs or renewals for 1911 have been entered only till January, 1911, on the mailing lists because to mix theirs with the names of subscribers whose terms have to be prorated would cause endless confusion. But these names and subscriptions have all been carefully entered in our books, and now they will be correctly extended upon the mailing lists. Be patient and if, after your name tag shows a new date, there is any mistake, please write us about it.

All those whose subscriptions are dated on the basis of the semi-monthly issue can tell when their subscription to the weekly expires by dividing the time between Jan. 1, 1911, and the date on their name by two. That is, the term paid for by old subscribers after Jan. 1, 1911, is just half as long for the Weekly as it shows on the tag which was dated for the semi-monthly. But we will give all these old friends "good measure" and will send them a letter explaining it all before their subscription actually expires.

From Jest to Earnest

"My dear," said the young husband as he took the bottle of milk from the dumb-waiter and held it up to the light, "have you noticed that there's never any cream on this milk?"

"I spoke to the milkman about it," she replied, "and he explained that the company always fill their bottles so full that there's no room for cream on top."

But there was evidently room for improvement in both milk and mind. Most of the excuses for capitalist robbery are just as thin as that cream—and most of the dear people as ignorant as those two, else popular revolt would end wholesale robbery.

* * *

A Western bookseller wrote to a house in Chicago asking that a dozen copies of Canon Farrar's "Seekers After God" be shipped to him at once.

Within two days he received this reply by telegraph:

"No seekers after God in Chicago or New York. Try Philadelphia."

Too near true to be funny. No use trying Philadelphia. Many seekers after graft in all three places. Mammon reigns.

* * *

The old family physician being away on a much needed vacation, his practice was entrusted to his son, a recent medical graduate. When the old man returned, the youngster told him, among other things, that he had cured Miss Ferguson, an aged and wealthy spinster, of her chronic indigestion.

"My boy," said the old doctor, "I'm proud of you; but Miss Ferguson's indigestion is what put you through college."

The Chinese have intelligence enough to pay their physicians for keeping them well, not for keeping them sick. By the way, what would be a doctor's "incentive" under Socialism?

CAN YOU WRITE A STORY?

We will have room for one or two short stories in every issue of the paper and will be glad to have stories contributed by our readers. Of course, we cannot pay for them. It must be a labor of love for the cause of Socialism on the writer's part. Do your best and see if you can win a place for your story in this paper.

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EDITOR
Rev. Edward Ellis Carr
Home Phone Midway 2349

CONTRIBUTING EDITORS
Rev. W. D. P. Bliss - - - New York City
Rev. Wm. A. Prosser - - - - Pittsburg
Rev. Eliot White - - - New York City
Rev. J. Stitt Wilson - - - Berkeley, Cal.
Rev. Carl D. Thompson - - - Milwaukee
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Mrs. Ella Carr - - - - - - Chicago

Read the remarkable account (on page 6) of the Republicans and Democrats arranging a Socialist meeting for Comrade Ward.

Let all the comrades, men, women and children, "get wise" now and charge on the Sunday Schools everywhere.

Get all the children to read about the Children's Crusade by "Aunt Kathryn" in this issue. She will interest them.

Are you reading the Sunday School Lessons? Have you carried them to some Sunday School? Do not let this matchless ammunition go to waste. Do your duty with it.

The daily papers are presenting heartrending pictures and descriptions of the city poor. Their scant clothing opens to the fierce wintry wind; their backs bend painfully as, in spite of age and infirmity, they pick up pieces of coal from the roadside, their only supply of fuel; they ravenously devour the scarce, inferior food in their possession, and form shivering, suffering lines before the relief stations. And the horror of it is that after we have all given what "charity" we can, scarcely a beginning has been made, and the situation grows worse each year. "Charity" enlarges, but want and suffering increase far more rapidly.

Why should not a woman receive an old age pension after she has worked for forty or fifty years, perhaps borne children and reared them, and served her country far more really and nobly than a soldier of bloody war or lazy camps.

The unmarried women worker generally loses her job before she is fifty years of age and then no one wants her. Should she starve. or be honorably pensioned?

The average male wage-worker sustains great and endless hardships and receives less than one-fifth of the product of his toil. Shall he be pensioned when he is old, or shall he be turned out to starve?

These are practical problems for present solution. The Socialists do not say, Let them starve until the social revolution. They say, Let them be given liberal old-age pensions now.

"Where will the money come from?" Why, bless you, if the rich are prevented from dodging their taxes there will be money enough and to spare. The rich man who dodges his taxes is doubly a thief. The Socialists in power always get after the tax-dodgers very early in their administration.

C. W. POST EXPOSED

In a three page illustrated article Collier's Weekly brands C. W. Post, the anti-labor union, anti-Socialist breakfast food seller, as a faker and shows how that paper obtained a verdict of $50,000 damages against Post for printing the statement that Collier's had attempted to blackmail Post, whereas Collier's refused to advertise Post's merchandise on the ground that the advertisements were fraudulent. Any one who reads the article in the December 24 Collier's will realize that its case has been fully sustained.

LEWIS-CARR DEBATE

On Sunday afternoon the Garrick Theater, Chicago, was packed to the dome to hear the great debate between Arthur M. Lewis and Edward Ellis Carr on the question: "Does the Evidence Justify Belief in the Existence of God?" Carr affirmed, Lewis denied.

Editor Carr will be glad to debate any living man on Theism or Socialism wherever proper arrangements are made.

SAUCE FOR HIS GOOSE

Editor The Christian Socialist:

I have received several copies of your paper, why or from what source I do not know. Will you please discontinue sending it to me?

In re your editorial "The Death's Head at the Feast," why be miserable because all men are not made or situated alike? Christ said something about the poor being always with us, and I think he used "always" advisedly. There is no use in losing your appetite because you realize that some one else may not have turkey for dinner.

As a physician who has practiced medicine for over thirty years, I have been forced to believe there is a large proportion of those we deal with that are not worth giving a thought. I believe that out of ten men a physician does his best for six will prove too dishonest and ungrateful to ever approach him with the intention of paying for the services rendered. Indirectly, I have done more than the world's proportion of charity work, and my experience among mankind does not tend to make me a Socialist. I certainly believe the Creator, whoever or whatever He may be, instituted the law of the survival of the fittest. Under this same law I have been compelled to see others advance beyond me, and I know I cannot change the law by either grumbling or legislation.

Let us do the best we can and be as happy as we can. Very sincerely yours.

Horace P. Holmes.

Sheridan, Wyoming.

Editor's Reply

Dear Sir:

Yes, Christ did say, "The poor ye have always with you;" and He spoke the words to Judas, the traitor and thief, who cared naught for the poor, but desired to save the money because he carried the bag, and wished to steal it, as St. John said.

As long as the professed followers of Jesus are traitors to His Gospel and robbers of His poor, the poor will be with us.

You might use these thoughts for sauce upon the supreme self-satisfaction of your Christmas dinner.

But the Bible, both Old and New, promises the overthrow of poverty and graft and crime, and those who really believe in the Bible, **or in any God worthy of the respect of a Hottentot,** will still hope for the time when want may be banished from a world of plenty. Fraternally, E. E. Carr.

BOSTON FELLOWSHIP LECTURES

Our old friend, George Willis Cooke, one of the ablest lecturers and writers on educational topics, is to give a series of lectures this winter in Boston in the Pierce Building, Room 301, at Copley Square, under the auspices of the Christian Socialist Fellowship. Dates and subjects are follows:

January 1.	Causes of Social Injustice.
January 8.	Property or Human Life.
January 15.	Monopoly and Exploitation.
January 22.	Slavery, Serfdom and Wages.
January 29.	Classes and Class Consciousness.
February 5.	The Rise of the Exploited.
February 12.	Democracy and Socialism.
February 19.	How Socialism Will Come.
February 26.	The Co-operative Commonwealth.
March 5.	The New Social Vision.

Come and bring your friends. You will be most welcome.

K. M. Gitt, President C. S. F.,
10 Concord Square, Boston.

Mary B. Mason, Secretary,
73 Church Street, Watertown, Mass.

DO YOU WANT MORE?

The forms of our great Jan. 5 issue, the first 16-page weekly issue, can only be held a few days more. It contains Carr's big article on Theism, Watt's splendid "Two Views of the Class Struggle," two of Prosser's fine Sunday School Lessons and many other interesting features. You must order soon if you want more copies. Usual price in bundles.

POOR TO BE BORN IN PALACE

On the finest avenue in Milwaukee stands a large and elegant mansion. Its aristocratic owner copied it after a European castle. It is said to contain one hundred large and beautiful rooms. The grounds around the castle occupy one whole city square.

This magnificent residence, like many other houses of the aristocracy, stands vacant. A particularly malodorous family skeleton drove the owners away, and the house has long been for sale.

A few weeks ago it was reported that an option on this fine castle had been given, but to whom remained a mystery.

The name of the purchaser has now been divulged—it is the city of Milwaukee. And the use for which this beautiful home is intended is a remarkable feature of the Social-Democratic administration.

The Milwaukee Social-Democrats have decided that there shall be one city in the United States where the children of the poor may be born in a palace. Therefore, at the last meeting of the Milwaukee city council, Alderman Victor L. Berger introduced a resolution providing for the purchase of this building and the fine grounds around it for a maternity hospital.

The idea is a most happy one, and the choice is significant. The Social-Democrats have a genuine reverence for the little child. Under a real Socialist system, of course, all children will be ushered into the world with equal rights. Under the Social-Democratic administration of one city alone the nearest we can come to this final ideal is to place the new-born infant for a few days at least in sanitary, beautiful and happy surroundings.

Whether the mothers are the hard-working wives of workingmen, or whether they are women in still more unfortunate circumstances, they will, for a little while, be cheered by comfort and beauty, in large and fine rooms, surrounded by the garden, by flowers, and pure, fresh air. This cannot but have a beneficial reaction on their children, and give them, at any rate, a healthy and happy start in life.

Such is the plan of the Social-Democrats. Nothing is too good for the little children. Social-Democracy, building for the future, must take a most deep and serious interest in the little men and women who are to build the Co-operative Commonwealth.

—E. H. Thomas, State Sec. Wis. Soc. Party.

BEBEL'S WIFE

Editor Christian Socialist:

In your masterly answer to the Rev. (God save the mark) J. Wesley Hill, you justly defend Bebel's book, "Women Under Socialism." Every fair-minded person who has read that work must admit that woman never had a better friend nor a more fearless champion than that grand old man (he is seventy years old), August Bebel. The secular papers are a thousand times more just in their comments on the great Socialist leader than the mammon worshipping Hill. Bebel's public and private life is above reproach, and his married life was unusually happy. The following article has been making the rounds in German non-Socialist papers and should silence the empty sneers about "Socialists and free love":

"August Bebel has suffered a heavy bereavement. News comes from Zurich, Switzerland, that his beloved companion, Julie Bebel, has gone to rest. No doubt, Mrs. Bebel, whose sufferings were of long duration, died at the home of her only daughter, who is the wife of a Swiss physician in that city.

"About two years ago Julie Bebel underwent a serious operation for cancer, which afforded temporary relief. Four months ago her condition became worse, and medical authorities stated that the internal organs had been attacked by the cancer, and that her case was hopeless. This proved true, and the woman, without whom August Bebel would never have become the prominent man that he is, has departed this life.

"Not only the friends of the family, but Bebel himself, in his memoirs, speaks of the wonderful influence his wife had in shaping his destiny.

"Bebel says: 'For a man in public life, battling with a world of opponents, it is not immaterial what kind of a wife he has for a companion. According to her nature, she may promote his aspirations or she may be a dead weight and a hindrance to him. I am happy to say that my wife belongs to the former class. My wife is a daughter of a tiller of the soil, and had been bereft of her father when I first met her. She was a working girl in a millinery establishment in Leipzig. We became engaged in 1864, shortly before the death of her beloved mother, and were married in the spring of 1866. I have never had occasion to regret my marriage. I could never have found a more loving, self-sacrificing, devoted woman. What I have accomplished was only possible through her untiring care and readiness to assist. And she had to endure many dreary days, months and years before the sun of more tranquil times shone upon us.'

"Thus far August Bebel's comments regarding his relations to his wife, which connection has now been severed by death. If, during the persecutions under the anti-Socialist laws, according to Ignatz Auer (a German Socialist leader), August Bebel did the work of ten men, he could only do it because a large share of his work, and often not the least dangerous, was performed by his devoted wife."

Nashville, Ill. A. Comrade.

NOTICE

All the special prices and combination prices on books offered before Christmas are no longer acceptable unless repeated in this or subsequent editions of this paper. Base all your orders on current quotations of prices.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 3452 Giles Ave., St. Louis
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

FELLOWSHIP APPLICATION.

ARTICLE I

Name

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II

Objects

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III

Membership

SECTION 1. Its members shall be active and associate.

SECTION 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues. Membership dues shall be 15 cents per month.

SECTION 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

SECTION 4. Where local Centers exist, they shall constitute the electing body, to which all applications for membership shall be made. Where no Center exists, application for membership shall be made to the General Secretary, with membership fee, and shall be voted upon by the General Executive Committee.

The General Secretary's Meetings

The success of our meetings on this tour continues. We have broken all records at every place. The meetings at Foard City, Texas, Mangum, Dill City, Weatherford, Gage and Fargo, Oklahoma, were all just about alike. At each place I addressed the largest crowd ever gathered to hear a Socialist lecture. The comrades at each did nobly. They advertised thoroughly, worked hard for success and rejoiced in the results.

All of these meetings were held in churches or halls. What is the use in attempting to teach people under the disadvantages of the street, when they can be drawn in crowds to halls and churches, comfortably seated and warmed and addressed under conditions which are essential to successful teaching? The time has come for Socialists to graduate from the street. The movement is big, important, powerful, and more than a mere street agitation. Moreover, it is a practical matter. With an audience inside, ten times the results can be produced and an audience equally large and, usually, with a higher average intelligence, can be assembled indoors. If others cannot do this, we can. Others can, if they will adopt the right methods.

Republicans and Democrats Call Socialist Lecturer

An incident occurred at Fargo, Okla., which ought to open the eyes of the many Socialists who have been pouring hot shot into the business men and the voters of the old tickets, making them angry, but not converting them. This incident shows what can be done where right methods are used.

I lectured in Fargo in the Congregational church. The address presented clearly some of the fundamental principles of the Socialist philosophy and a thorough exposition of economics was given. It was shown that Christianity was in the beginning, not only a religious movement, but, at the same time, a social one, and that it is just as necessary to make an economic application of the teachings of Jesus as it is to apply them to the personal character and private life. It was shown that Capitalism violates every law that Jesus proclaimed as the law of the kingdom of God and that in the Co-operative Commonwealth of Socialism these laws will govern in the economic world.

The lecture was free from abuse and rough language. Christians were not ridiculed nor their religion attacked. The merchants were not held up to scorn and no harsh language was applied to the rich. But the capitalistic system was unsparingly exposed and condemned and all were appealed to as men and women of character to unite on the principle of justice for humanity's sake to establish democracy in government and a scientific system of production and distribution, which will make exploitation impossible, provide a living for all, and make poverty with all its consequent evils a thing of the past.

The effect was wonderful. Regardless of social position, material circumstances and old political prejudices, all were aroused by the message and began talking of the great cause. The next morning the whole town was talking Socialism. Men who had voted the old tickets for years declared that they had voted them for the last time.

Just before I took the train for Mooreland, where I was expected to give two lectures, Comrade Wells came to me with a petition which had been circulated among the business men. It was a request addressed to the local at Mooreland, asking them to cancel the second lecture there and allow me to return to Fargo on that date to present Socialism again. This petition was signed by a long list, including all the leading business men, and every man who signed it was a Republican or a Democrat. Not a Socialist name was on the list. The Socialists were all ready to sign their names, but in order that it might be a request entirely from Republicans and Democrats, their signatures were not included.

This was something new. Republicans and Democrats applying for a Socialist lecture and among the applicants the leaders of the old parties, and all these men the merchants and professional men of the town. Is this not better than ridiculing, abusing these men and filling them with disgust? It is better to teach than to abuse, and to appeal than to ridicule.

There are a great many funny things and sarcastic speeches that may be said, but they do no good. Instead they drive people away. They may sound smart and "tickle" some of the Socialists, but they disgust the very people we ought to reach. Some Socialist speakers are delighted when they succeed in making their hearers mad. They spend hours trying to study out speeches that will have this effect. They go over the country turning people against Socialism and making it disgusting to intelligent people and the comrades spend their good money on them and pay for the fun of making enemies of the very people they want to convert. There is no sense in this. Said a comrade in the east when I was about to enter the pulpit, "Now give them hell." I did not act upon his suggestion, but gave them Socialism instead. I find that the comrades everywhere are getting tired of these "Give them hell" speakers, and the sooner they quit the business and get down to scientific teaching, the better it will be for them as well as for the cause.—Wm. A. Ward.

Bowie, Texas.

Ed. Christian Socialist—Having had the pleasure of hearing Rev. Wm. A. Ward, general secretary of the Christian Socialist Fellowship, lecture at Bowie, Tex., on the night of the 17th inst., I cannot refrain from praising his way of reaching the church on the social question. There was a very good audience to hear his striking message, which was received by both Socialists and non-Socialists. Without over estimating his lecture, I can say that it did untold good. We need 20,000 such men as he and then we would be sure to win in 1912. Yours for the victory,

Thos. C. Bowling.

Blount C. Trice has organized a Center at Leslie, Ark. Arkansas is a hard field, but Comrade Trice is getting the work started.

Boston Center

The attention of all Christian Socialists in the vicinity of Greater Boston is called to a series of meetings in Room 230, Huntington Chambers, 30 Huntington avenue, Boston, every Sunday evening, at 7:30. The best of speakers are engaged for the coming season, and it is hoped that all subscribers of the Christian Socialist and friends of the movement will co-operate to make the meetings a success by inviting their non-Socialist friends.

On November 27 Rev. Grover Mills of Watertown, and on December 4 Dr. Philo Sprague of Charlestown, gave the addresses. Both men are well-known Socialists and public speakers, and all who came were amply repaid.

MARY B. MASON, Secretary Pro Tem.

THE CHICAGO FELLOWSHIP

Since last report the following meetings have been held: Friday evening, Oct. 28, Rev. Edward Ellis Carr spoke at the Open Forum of the Ninth Presbyterian Church on Socialism and Reform. The address was well received and the Socialists of this section are helping to make these Open Forum meetings a success.

Sunday evening, Nov. 20, Rev. A. B. Francisco, pastor of the Humboldt Park Church of the New Jerusalem, gave an address on Socialism at the Highland Park Baptist Church. Comrade Larson, who arranged for this address sent a very favorable report of Comrade Francisco's address.

Sunday, Nov. 27, the monthly meeting of the Fellowship was held at Masonic Temple. Rev. Walter C. Jones, pastor of the Ninth Presbyterian Church, gave the address of the afternoon. He spoke very impressively on the Moral Obligation of Socialism. His address was much appreciated and emphasized a very important phase that Christian Socialists need to remember. The Juvenile choir, led by Comrade Moyer, with Comrade Hvale at the piano, furnished the music.

Sunday, Dec. 11, the December meeting of the Fellowship was addressed by Rev. J. H. Chandler, Western Editor of the Congregationalist. His subject was Jesus and the Social Question. Rev. Chandler is an able speaker filled with the true spirit of love for Humanity. He held the close attention of his audience. Our Fellowship is indebted to Brother Chandler for helping our work both by his information and influence, and we hope some time to count him one of us.

The Chicago Daily Socialist Lyceum Quartette, which is being drilled by Comrade Moyer, favored us with some excellent numbers from Songs of Socialism, and Comrade Arndt of the Quartette rendered a very enjoyable piano solo. At both of these monthly meetings new members were voted in.

Mr. Carr at Kalamazoo

Sunday afternoon, Dec. 11, Mr. Carr spoke by invitation of the Kalamazoo Comrades at the Majestic Theater to an audience of over a thousand people. His subject was, The Reign of the Working Class, and the address created much enthusiasm. This was Mr. Carr's third lecture trip to Kalamazoo within the year. In the evening an informal reception was given him by the Comrades of Kalamazoo at the home of Comrades Mr. and Mrs. Middaugh, who are royal entertainers.

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park. Newark, N. J.

Chicago Daily Socialist was endorsed by Illinois State Federation of Labor convention.

There's room a plenty across the fields—the fair fields everywhere—and the children step forth to take their place—but the votes of the workers say—no!

There's coal in plenty beneath the hills— the hills with promise upon every curve—and the haze o'er fields and tints on the woods say that winter is soon to be here—firm arms of workers are ready to serve, and the children of workers are cold—but the votes of the workers say—no!

There's cotton in plenty, there's wool enough, and workers ready to weave—and the children of workers need—but the votes of the workers say—no!

That the ideas of Socialism are making good progress in the beautiful island of Porto Rico, is again shown by the fact that the Socialist group of San Juan has begun the publication of a semi-monthly Socialist periodical entitled El Centinela, which is a well edited little paper and promises to be of great help in the work of organizing the Porto Rican proletariat.

Debs has been having great meetings in his tour toward the Atlantic coast, especially along the Great Northern route. It is said that nearly all the employes on Jim Hill's road now wear red buttons, while the miners in Montana and other mountain states are coming along in droves.

Howard Everhart, elected as a Republican member of the Oakland, Cal., city council, has flopped to the Socialist party and is now fighting a Southern Pacific railway steal that is being put through that body.

It looks as if the period of danger to the Socialist party through the formation of a national labor party had very nearly passed by.

A full report relating to the referendum vote taken by the Chicago Federation of Labor on the question of taking political action shows that out of 220 locals only 64 had enough interest to ballot on the propositions or at least send in returns. There were three questions submitted, viz.: Should the Socialist party be endorsed, should a Labor party be formed, and would those voting agree to abide by a decision of the majority. The first question was defeated by a vote of 3,934 in favor and 7,688 against; the second went down under a vote of 1,301 in favor and 8,252 against, and the third received 2,055 votes and 7,692 opposed.

The use of the term Labor party by the political crooks of both old parties has thoroughly discredited the name and the various movements of this kind now are started only by opponents of the Socialist party and thus sure to be in the interest of one of the other. Besides nearly all the bright, capable, honest members of the unions are Socialists, and the party is growing so large and influential and has such facilities for publicity and waging campaigns that it is inconceivable how a labor party could make any headway.

Railroad Fatalities, 3,804 Persons Killed During Twelve Months—"Killed, 3,804; injured, 82,874"—this is the casualty record of the railroads in the United States during the year ended June 30 last, according to the report of the Interstate Commerce Commission issued today. It is an increase of 1,013 in the number killed and 18,454 in the number injured over the previous figures.

At last there seems to be the beginning of a breaking away among the colored people from the Republican to the Socialist party.

The Socialist movement would be false to itself and to every one of its principles and professions if it did not champion the rights of all oppressed races and nationalities. Socialism stands squarely for the political, industrial and social equality of the negro with the white man. Recently the negroes of Oklahoma have been deprived of the suffrage, and the supposed guardians of the Constitution, the courts, have again given their assent to this violation of the constitutionally guaranteed rights of the negroes. The Socialists of Oklahoma, alone among all the parties in that state, have defended the rights of the negroes, and the negroes of Oklahoma, in convention assembled, have expressed their recognition of the honest stand taken by the Socialists. The rights of the negroes stand in need of defense throughout this country, and it is the duty of the Socialists to defend them.

THE CAPTIVE CITY OF GOD. By Richard Heath. Printed in London, England. Shows how the church is [illegible] by Mammon. Through the benevolence of a friend we are able to furnish these remarkable books [illegible]

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

GENERAL TOPIC: The History of the Decline and Fall of the Jews as an Independent Nation, or Lessons in the Necessary Evils of Monarchy.

GENERAL DIVISIONS: The 1st and 2d quarters, from January 1st to June 25th will give us the History of Judah and Israel to the Exile; and the 3d and 4th quarters, from July 2d to December 31st, will take us through the Exile and Return of Judah.

TIME AND PLACES: From 937-400 B. C. Palestine and Babylonia.

GENERAL LITERATURE: The Bible; the volumes bearing on this period in "The Historical Bible" and "The Student's Old Testament" series, by Prof. Charles Foster Kent; those in the "Semitic Series," by Prof. James A. Craig; "Capital," by Karl Marx; "Socialism," "Common Sense of Socialism," and the "Spiritual Significance of Socialism," all by John Spargo; "Socialism in Theory and Practice," by Morris Hillquit; "The Struggle for Existence," by Walter Thomas Mills; "Socialism from Genesis to Revelation," by Rev. F. M. Sprague.

There are many other useful books that might be named in this connection, but these are sufficient for our purpose. The best preparation for a proper reading and interpretation of the Bible is a pure and sympathetic heart, an unbiased mind, ability to understand good English and all the knowledge of historic and economic facts and forces you can command.

Lesson 4. Jan. 22. Omri and Ahab Lead Israel into Greater Sin. 1 Kgs. 16:15-33.

Read: 1 Kgs. 16-22; 2 Chron. 18.

The history of Israel as a separate and independent kingdom began with the election of Jereboam as king in 937. From the beginning of his reign to the end of that of Ahab's is a period of 84 years. In that time Israel had seven kings, four dynasties, three assassinations and massacres, one civil conflict of four years' duration and almost incessant war with Judah and alien nations. This was the political aspect, with the moral and social conditions not a whit better. Their history to date, though short, was a vivid exemplification of the law of the "survival of the fittest"—the strongest and most vicious. The race was to the swift and the spoil to the strong. The nation was beginning to realise what it meant to have a king rule over them.

The three persons worthy of note named in the present lesson are Omri, Ahab and Jezebel. Omri, the first king named, was a remarkable man. He was a strong, shrewd and unscrupulous character. He forged his way to the front with force and waded through blood to the throne. He showed the stuff of which he was made when, at the siege of Gibbethon he heard that Zimri had murdered Elab, the king, and massacred his house, he had himself proclaimed king by the division of the army he was leading and at its head marched forthwith upon Tirzah the capital, overthrew it and caused the death of Zimri. By this rash act he precipitated a national division and a civil war which he, after four years of warfare, put down and forced himself as king upon an unwilling people. He showed his strength, wisdom and badness by founding the most conspicuous dynasty in the history of Israel; by removing the capital from Tirzah to the beautiful stronghold, Samaria; and by forcing upon the nation a code of immoral laws, called the statutes of Omri, that was observed long after he was dead. Micah 6:16.

Ahab is the other king mentioned. He was the son of Omri and came to the throne in orderly succession. He is memorable by forming a foreign alliance through his marriage to Jezebel, the daughter of Ethbaal, king of the Sedonians; by carrying out the diabolical schemes of his heathen wife; by devoting himself and the national resources to building beautiful temples and ivory palaces, and by forcing the nation into deeper degradation and sin.

But keep your eye on Jezebel. Study her well; for she is the key that unlocks the lesson. When she came to Israel she brought with her riches, pomp and power. She also brought the devil and gave him all the rope he cared to use. She brought hell and scattered its fire everywhere. Jezebel was cunning, stubborn, determined, fanatical, ferocious, cruel, murderous, corrupt, the authentic authoress of priestly inquisitions.

Reality of Sin

So Omri, Ahab and Jezebel sinned and they made the nation to sin. But, say some of the "knowing ones," there is no such thing as sin. Well, if there is no sin then there is no moral order, no human freedom and responsibility, men are automatons and social ills and human sufferings are natural and incurable. If there is no sin then the war of the classes is a cruel and meaningless struggle. Efforts at social improvements are futile and praise and condemnation merest nonsense. But if there is sin, then is there a moral order and standard higher than a man's head; universal and eternal laws of righteousness are facts; freedom and responsibility are realities; social evils and human suffering natural and just consequences of violations of justice and the hope for the salvation of humanity and the establishment of a glorious universal kingdom of peace and plenty on the earth well founded. That men can and do sin is the tacit and declared assumption of both sacred and profane history, past and present, and the basis of all condemnation and punishment. And that men can and will "work righteous, walk uprightly and speak the truth" under certain conditions and motives is the foundation of exhortations, education, reforms and revolutions. If sin is a reality, if the ancient and modern Omries, Ahabs and Jezebels sin and lead us into sin, what this age needs is not a blindness to sin, a denial of sin, an excuse for sin, a minimizing of sin, but a clear conception of the heinousness of sin, a consuming hatred of all sin and a united and determined effort to destroy sin and to overthrow the people and the system that make us sin.

What Sin Is

The sacred writers unite in declaring "sin to be the transgression of the law." You cannot improve upon this definition. It carries within itself the virtues of brevity and truthfulness. According to it, sin is violation of law. But, what law? Omri's statutes? The laws of Ahab and Jezebel? No; God's law. Only in so far as human laws agree with God's laws is it true a man sins when he wilfully violates man's law. It is the most righteous act of a man's life when he disregards or wilfully violates any and all human rules of life when they are contrary to and work against human well-being. All the laws that govern the physical, moral, mental and social well-being of man are God's laws. All these laws have but one end in view, the stability of the realm of matter and the well-being of the realm of mind. Therefore, any act or series of acts, that operate to the detriment of the highest physical, mental, moral, spiritual and social interests of man and humanity is sin, a transgression of God's law. Any social system, of whatever name and sanction that creates divisions among men, works against their collective welfare, and compels them to violate the laws governing their nature and relations is damnably sinful. Hence, sin is the transgression of those fundamental and universal physiological, psychological, ethical and sociological laws—all God's laws—the observance of which is so essential to the universal happiness and progress of the children of men.

From this point of view we can readily see how broad and disasterous a thing sin is; why idolatry, stealing, lying, fraud, corruption, gambling, drunkenness, prostitution, oppression, tyranny, murder and many similar things are denounced as deadly sins; why the things Omri, Ahab, Jezebel and the nation did as regarded as heinous and destructive sins; why monarchy, military, ecclesiastical or economical, is sinful, and why capitalism, ancient, medieval or modern, under chattel slavery, feudalism or wage-slavery, is so hellish. Anything that breeds evil is of sin. Anything that is bad cannot bear good fruit; and anything that is good cannot bear evil fruit. This is a ruling of God, and we cannot change it.

Social Sins

Omri and Ahab sinned and they led the nation into sin. Evidently there is both personal and national sin. The individual sins when he, from choice or compulsion, self-indulgence or profit, adopts a course of life contrary to the laws of his own nature and ultimate wellbeing. The nation sins—the whole people— when it adopts and maintains a social system that runs counter to the principles of justice, mercy and love.

The point of emphasis in the lesson is not the personal sin of Omri, Ahab and Jezebel, but the national sin into which they led the nation. The historians distinctly tell us that Omri and Ahab made the nation to sin. They did not make a whole nation sin simply as private, rich, wicked individuals, but as Kings. They were lords of that empire, the practical masters of the nation, and, as such, they made the people dance to their music. Because they owned (and what they did not own they controlled) the economic, military, judicial and religious forces of the nation, they owned and controlled the people.

Can we not see that individual and collective sinning is very largely, if not altogether, the result of a sinful social system? That a bad social system gives the controlling wicked man his opportunity to carry himself and the nation into deeper sin and compels the good man to sin to keep up? that all men, the owners and the subjects, are sinners under a sinful system? The owners and controllers of a bad social system are compelled, as the rising tide of opposition threatens them, to resort to practices that shame the devil to maintain themselves. Think of ancient Omri, Ahab and Jezebel; and the modern Aldrich, Cannon, Ryan, Rockefeller and Morgan. And the people, properly called subjects, are subjected to the necessity of living according to the distates of the kings. This was true yesterday and it is true today.

As already intimated our "System" compels our "economic kings" and our "economic slaves" to sin. Our beautiful (?) competitive system with its antagonistic interests and unequal division of wealth drives us, individually and collectively into frightful sins. We are a nation of thugs, cut-throats, thieves, liars, prostitutes, drunkards, murderers. If we enter business we compete, crush a competitor, lighten weights, shorten measures and poison foods. If we earn our bread as a wage-slave it is often in fear of the man "above" and of our fellows about us; and very often as a contemptible "scab." If we "go into" politics, practice medicine, plead at the bar or preach in the pulpit, the rules of life are the same though called by other names. Get to the top is our ambition. Profit is the motive. Competition is the way. The survival of the strongest and shrewdest devil is the result. Our Omries and Ahabs lead us into sin, whether we will or no, by creating and maintaining a social system that keeps them on top and the people at the bottom.

Progressiveness of Sin

Sin is a vital thing and like all living things, it grows. Thorns and thistles grow as well as wheat and roses. Every principle or system of principles, carries within itself the power of its own unfolding and will, under favorable conditions develop its own harvest. Sin breeds more sin and finally issues in death. Stealing begets lying, bribes, frauds, murder and a whole brood of evils.

It seemed a light thing to Israel when they declared Jeroboam king and founded a monarchy. Not so now when they felt the burdens multiplying as Omri and Ahab led the nation into Greater sin. At first perhaps they did not realize that it was only a step from the conception of a king as vice-gerent of God to the "Divine Right of Kings" and to absolute autocracy. But they soon learned that lesson. They also discovered that it was a simple and inevitable process from a king as servant to a king as master; from a king who devoted himself to the wellbeing of the nation to a king who devoted himself to building ivory palaces, corrupting religion, killing the prophets of God, and stealing the vineyards of helpless subjects. They had sowed the seed, they were now reaping the harvest.

In the beginning of our nation, when the country was young, the population scattered, land plenty, opportunities many, when we worked by hand and travelled by foot, it seemed a light thing to start it out on its career on the basis of the private ownership of the world. Little did we see this was sin and would work our ruin. Little did we know from this foundation would follow step by step, logically and inevitably, the further principles of production for profit, competition in trade, free contract in labor, and laissez faire in state. And less did we see that these principles, under the advance of science and the increase of population would work themselves out in the practical results of economic determinism, pooling of interests, monopolies, concentration of wealth and control, high protective tariff, high prices, costly armaments and commercial wars, class rule and class struggle, opposition to labor unions, oppression, poverty, vice and general demoralization.

Sin Destroys a Nation

That is what the Golden Text says. That is what the whole Bible says. That is also the testimony of all history. But remember, it does not say individual sin. One man or a dozen men, merely as individuals, can neither save nor damn a nation. It is social or collective sin, a sinful social system that forces all the people to sin, that works the destruction. If the system is sinful, fundamentally wrong, it will work havoc and take us to hell in spite of ourselves. If it is permitted to go on and work itself out in logical results it will carry us all, king, queen, subject, saint and sinner to political, economic, social and religious ruin. It will do this in spite of the clear vision, piety and protests of a few, or many, individuals. Samuel, Elijah and Elisha did not and could not save Israel from destruction. Isaiah, Jeremiah and Ezekial did not and could not save Judah from ruin. Jesus, Paul and John did not and could not save the Jewish nation from utter annihilation—the outcome of her system of Mammon. A few of us, many of us, cannot save America under capitalism from decay. A sinful system will damn a nation in spite of a few good people. The only way to save a nation is not by personal piety, protests and amendments, but by the complete overthrow of the hellish system that makes the nation to sin and the substitution therefor of a system of Justice that will lead the people to righteousness.

Then sin is sin whether it is done ignorantly and passively or knowingly and wilfully. I am not so sure about the personal responsibility and moral culpability of the person who transgresses ignorantly and passively, but as to the consequences there can be no question. Sin will work death whether it is done ignorantly or knowingly. Ignorance will not save us from pain if we chop off a finger, nor from death if we stand in front of a train. If you maintain the system of capitalism by pen, voice or ballot, ignorance will not save you from the social evils from which you suffer and of which you so bitterly complain.

All sin issues in evil results. That is a universal law. It is a Divine law and obtains on every plane of life. If we violate the laws of health the result is sickness and pain. If we refuse to observe the laws of psychical development the result is ignorance and self-conceit. If we refuse to comply with the moral laws of justice, mercy and love the consequence is sensuality and viciousness. If we fail to adopt and keep the social laws of brotherhood the result is unequal conditions, antagonistic interests, divisions and strife. All social ills and human sufferings are largely, if not altogether, the consequences of sin. If, therefore, you would abolish evil conditions you must first abolish the cause.

Salvation through the evil consequences of sin is one of God's ways of saving the world. If we will not come to a knowledge of the truth and be saved by prosperity then must we come to these things, if we come at all, through adversity.

While the suffering of precious little children, innocent women and toiling men, the whole proletarian army, is awful, cruel, hellish, and not of the Father's will, yet it is a means in the hands of God to bring them to feel something is wrong somewhere and to find the remedy. The evils of capitalism, general demoralization and the suffering proletarian army is now the hope of the coming Salvation, Revolution, the Kingdom of God. We shall yet come to think and act in accord with the principles of righteousness through the evil consequences of our own folly.

The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 3452 Giles Ave., St. Louis
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

FELLOWSHIP APPLICATION.

ARTICLE I

Name

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II

Objects

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the objects of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III

Membership

SECTION 1. Its members shall be active and associate.

SECTION 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues. Membership dues shall be 15 cents per month.

SECTION 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

SECTION 4. **Where local Centers exist, they** shall constitute the electing body, to which all applications for membership shall be made. Where no Center exists, application for membership shall be made to the General Secretary, with membership fee, and shall be voted upon by the General Executive Committee.

The General Secretary's Meetings

The success of our meetings on this tour continues. We have broken all records at every place. The meetings at Foard City, Texas, Mangum, Dill City, Weatherford, Gage and Fargo, Oklahoma, were all just about alike. At each place I addressed the largest crowd ever gathered to hear a Socialist lecture. The comrades at each did nobly. They advertised thoroughly, worked hard for success and rejoiced in the results.

All of these meetings were held in churches or halls. What is the use in attempting to teach people under the disadvantages of the street, when they can be drawn in crowds to halls and churches, comfortably seated and warmed and addressed under conditions which are essential to successful teaching? The time has come for Socialists to graduate from the street. The movement is big, important, powerful, and more than a mere street agitation. Moreover, it is a practical matter. With an audience inside, ten times the results can be produced and an audience equally large and, usually, with a higher average intelligence, can be assembled indoors. If others cannot do this, we can. Others can, if they will adopt the right methods.

Republicans and Democrats Call Socialist Lecturer

An incident occurred at Fargo, Okla., which ought to open the eyes of the many Socialists who have been pouring hot shot into the business men and the voters of the old tickets, making them angry, but not converting them. This incident shows what can be done where right methods are used.

I lectured in Fargo in the Congregational church. The address presented clearly some of the fundamental principles of the Socialist philosophy and a thorough exposition of economics was given. It was shown that Christianity was in the beginning, not only a religious movement, but, at the same time, a social one, and that it is just as necessary to make an economic application of the teachings of Jesus as it is to apply them to the personal character and private life. It was shown that Capitalism violates every law that Jesus proclaimed as the law of the kingdom of God and that in the Co-operative Commonwealth of Socialism these laws will govern in the economic world.

The lecture was free from abuse and rough language. Christians were not ridiculed nor their religion attacked. The merchants were not held up to scorn and no harsh language was applied to the rich. But the capitalistic system was unsparingly exposed and condemned and all were appealed to as men and women of character to unite on the principle of justice for humanity's sake to establish democracy in government and a scientific system of production and distribution, which will make exploitation impossible, provide a living for all, and make poverty with all its consequent evils a thing of the past.

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Bowie, Texas.

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Blount C. Trice has organized a Center at Leslie, Ark. Arkansas is a hard field, but Comrade Trice is getting the work started.

Boston Center

The attention of all Christian Socialists in the vicinity of Greater Boston is called to a series of meetings in Room 230, Huntington Chambers, 30 Huntington avenue, Boston, every Sunday evening, at 7:30. The best of speakers are engaged for the coming season, and it is hoped that all subscribers of the Christian Socialist and friends of the movement will co-operate to make the meetings a success by inviting their non-Socialist friends.

On November 27 Rev. Grover Mills of Watertown, and on December 4 Dr. Philo Sprague of Charlestown, gave the addresses. Both men are well-known Socialists and public speakers, and all who came were amply repaid.

MARY B. MASON, Secretary Pro Tem.

THE CHICAGO FELLOWSHIP

Since last report the following meetings have been held: Friday evening, Oct. 28, Rev. Edward Ellis Carr spoke at the Open Forum of the Ninth Presbyterian Church on Socialism and Reform. The address was well received and the Socialists of this section are helping to make these Open Forum meetings a success.

Sunday evening, Nov. 20, Rev. A. B. Francisco, pastor of the Humboldt Park Church of the New Jerusalem, gave an address on Socialism at the Highland Park Baptist Church. Comrade Larson, who arranged for this address sent a very favorable report of Comrade Francisco's address.

Sunday, Nov. 27, the monthly meeting of the Fellowship was held at Masonic Temple. Rev. Walter C. Jones, pastor of the Ninth Presbyterian Church, gave the address of the afternoon. He spoke very impressively on the Moral Obligation of Socialism. His address was much appreciated and emphasized a very important phase that Christian Socialists need to remember. The Juvenile choir, led by Comrade Moyer, with Comrade Hvale at the piano, furnished the music.

Sunday, Dec. 11, the December meeting of the Fellowship was addressed by Rev. J. H. Chandler, Western Editor of the Congregationalist. His subject was Jesus and the Social Question. Rev. Chandler is an able speaker filled with the true spirit of love for Humanity. He held the close attention of his audience. Our Fellowship is indebted to Brother Chandler for helping our work both by his information and influence, and we hope some time to count him one of us.

The Chicago Daily Socialist Lyceum Quartette, which is being drilled by Comrade Moyer, favored us with some excellent numbers from Songs of Socialism, and Comrade Arndt of the Quartette rendered a very enjoyable piano solo. At both of these monthly meetings new members were voted in.

Mr. Carr at Kalamazoo

Sunday afternoon, Dec. 11, Mr. Carr spoke by invitation of the Kalamazoo Comrades at the Majestic Theater to an audience of over a thousand people. His subject was, The Reign of the Working Class, and the address created much enthusiasm. This was Mr. Carr's third lecture trip to Kalamazoo within the year. In the evening an informal reception was given him by the Comrades of Kalamazoo at the home of Comrades Mr. and Mrs. Middaugh, who are royal entertainers.

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park. Newark, N. J.

Chicago Daily Socialist was endorsed by Illinois State Federation of Labor convention.

There's room a plenty across the fields—the fair fields everywhere—and the children step forth to take their place—but the votes of the workers say —no!

There's coal in plenty beneath the hills— the hills with promise upon every curve—and the haze o'er fields and tints on the woods say that winter is soon to be here—firm arms of workers are ready to serve, and the children of workers are cold—but the votes of the workers say—no!

There's cotton in plenty, there's wool enough, and workers ready to weave—and the children of workers need—but the votes of the workers say—no!

That the ideas of Socialism are making good progress in the beautiful island of Porto Rico, is again shown by the fact that the Socialist group of San Juan has begun the publication of a semi-monthly Socialist periodical entitled El Centinela, which is a well edited little paper and promises to be of great help in the work of organizing the Porto Rican proletariat.

Debs has been having great meetings in his tour toward the Atlantic coast, especially along the Great Northern route. It is said that nearly all the employes on Jim Hill's road now wear red buttons, while the miners in Montana and other mountain states are coming along in droves.

Howard Everhart, elected as a Republican member of the Oakland, Cal., city council, has flopped to the Socialist party and is now fighting a Southern Pacific railway steal that is being put through that body.

It looks as if the period of danger to the Socialist party through the formation of a national labor party had very nearly passed by.

A full report relating to the referendum vote taken by the Chicago Federation of Labor on the question of taking political action shows that out of 220 locals only 64 had enough interest to ballot on the propositions or at least send in returns. There were three questions submitted, viz.: Should the Socialist party be endorsed, should a Labor party be formed, and would those voting agree to abide by a decision of the majority. The first question was defeated by a vote of 3,934 in favor and 7,688 against; the second went down under a vote of 1,301 in favor and 8,252 against, and the third received 2,055 votes and 7,692 opposed.

The use of the term Labor party by the political crooks of both old parties has thoroughly discredited the name and the various movements of this kind now are started only by opponents of the Socialist party and thus sure to be in the interest of one of the other. Besides nearly all the bright, capable, honest members of the unions are Socialists, and the party is growing so large and influential and has such facilities for publicity and waging campaigns that it is inconceivable how a labor party could make any headway.

Railroad Fatalities, 3,804 Persons Killed During Twelve Months—"Killed, 3,804; injured, 82,874"—this is the casualty record of the railroads in the United States during the year ended June 30 last, according to the report of the Interstate Commerce Commission issued today. It is an increase of 1,013 in the number killed and 18,454 in the number injured over the previous figures.

At last there seems to be the beginning of a breaking away among the colored people from the Republican to the Socialist party.

The Socialist movement would be false to itself and to every one of its principles and professions if it did not champion the rights of all oppressed races and nationalities. Socialism stands squarely for the political, industrial and social equality of the negro with the white man. Recently the negroes of Oklahoma have been deprived of the suffrage, and the supposed guardians of the Constitution, the courts, have again given their assent to this violation of the constitutionally guaranteed rights of the negroes. The Socialists of Oklahoma, alone among all the parties in that state, have defended the rights of the negroes, and the negroes of Oklahoma, in convention assembled, have expressed their recognition of the honest stand taken by the Socialists. The rights of the negroes stand in need of defense throughout this country, and it is the duty of the Socialists to defend them.

THE CAPTIVE CITY OF GOD. By Richard Heath. Printed in London, England. Shows how the church is ruled by [illegible]. Through the benevolence of a friend we are able to furnish these remarkable books for [illegible] each.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

GENERAL TOPIC: The History of the Decline and Fall of the Jews as an Independent Nation, or Lessons in the Necessary Evils of Monarchy.

GENERAL DIVISIONS: The 1st and 2d quarters, from January 1st to June 25th will give us the History of Judah and Israel to the Exile; and the 3d and 4th quarters, from July 2d to December 31st, will take us through the Exile and Return of Judah.

TIME AND PLACES: From 937-400 B. C. Palestine and Babylonia.

GENERAL LITERATURE: The Bible; the volumes bearing on this period in "The Historical Bible" and "The Student's Old Testament" series, by Prof. Charles Foster Kent; those in the "Semitic Series," by Prof. James A. Craig; "Capital," by Karl Marx; "Socialism," "Common Sense of Socialism," and the "Spiritual Significance of Socialism," all by John Spargo; "Socialism in Theory and Practice," by Morris Hillquit; "The Struggle for Existence," by Walter Thomas Mills; "Socialism from Genesis to Revelation," by Rev. F. M. Sprague.

There are many other useful books that might be named in this connection, but these are sufficient for our purpose. The best preparation for a proper reading and interpretation of the Bible is a pure and sympathetic heart, an unbiased mind, ability to understand good English and all the knowledge of historic and economic facts and forces you can command.

Lesson 4. Jan. 22. Omri and Ahab Lead Israel into Greater Sin. 1 Kgs. 16:15-33.

Read: 1 Kgs. 16-22; 2 Chron. 18.

The history of Israel as a separate and independent kingdom began with the election of Jereboam as king in 937. From the beginning of his reign to the end of that of Ahab's is a period of 84 years. In that time Israel had seven kings, four dynasties, three assassinations and massacres, one civil conflict of four years' duration and almost incessant war with Judah and alien nations. This was the political aspect, with the moral and social conditions not a whit better. Their history to date, though short, was a vivid exemplification of the law of the "survival of the fittest"—the strongest and most vicious. The race was to the swift and the spoil to the strong. **The nation was beginning to realise what it meant to have a king rule over them.**

The three persons worthy of note named in the present lesson are Omri, Ahab and Jezebel. Omri, the first king named, was a remarkable man. He was a strong, shrewd and unscrupulous character. He forged his way to the front with force and waded through blood to the throne. He showed the stuff of which he was made when, at the siege of Gibbethon he heard that Zimri had murdered Elab, the king, and massacred his house, he had himself proclaimed king by the division of the army he was leading and at its head marched forthwith upon Tirzah the capital, overthrew it and caused the death of Zimri. By this rash act he precipitated a national division and a civil war which he, after four years of warfare, put down and forced himself as king upon an unwilling people. He showed his strength, wisdom and badness by founding the most conspicuous dynasty in the history of Israel; by removing the capital from Tirzah to the beautiful stronghold, Samaria; and by forcing upon the nation a code of immoral laws, called the statutes of Omri, that was observed long after he was dead. Micah 6:16.

Ahab is the other king mentioned. He was the son of Omri and came to the throne in orderly succession. He is memorable by forming a **foreign alliance** through his marriage to Jezebel, the daughter of Ethbaal, king of the Sedonians; by carrying out the diabolical schemes of his heathen wife; by devoting himself and the national resources to building beautiful temples and ivory palaces, and by forcing the nation into deeper degradation and sin.

But keep your eye on Jezebel. Study her well; for she is the key that unlocks the lesson. When she came to Israel she brought with her riches, pomp and power. She also brought the devil and gave him all the rope he cared to use. She brought hell and scattered its fire everywhere. Jezebel was cunning, stubborn, determined, fanatical, ferocious, cruel, murderous, corrupt, the authentic authoress of priestly inquisitions.

Reality of Sin

So Omri, Ahab and Jezebel sinned and they made the nation to sin. But, say some of the "knowing ones," there is no such thing as sin. Well, if there is no sin then there is no moral order, no human freedom and responsibility, men are automatons and social ills and human sufferings are **natural** and **incurable.** If there is no sin then the war of the classes is a cruel and meaningless struggle. Efforts at social improvements are futile and praise and condemnation merest nonsense. But if there is sin, then is there a moral order and standard higher than a man's head; universal and eternal laws of righteousness are facts; freedom and responsibility are realities; social evils and human suffering natural and just consequences of violations of justice and the hope for the salvation of humanity and the establishment of a glorious universal kingdom of peace and plenty on the earth well founded. That men can and do sin is the tacit and declared assumption of both sacred and profane history, past and present, and the basis of all condemnation and punishment. **And that men can and will "work righteous, walk uprightly and speak the truth" under certain conditions and motives is the foundation of exhortations, education, reforms and revolutions. If sin is a reality, if the ancient and modern Omries, Ahabs and** Jezebels sin and lead us into sin, what this age needs is not a blindness to sin, a denial of sin, an excuse for sin, a minimizing of sin, but a clear conception of the heinousness of sin, a consuming hatred of all sin and a united and determined effort to destroy sin and to overthrow the people and the system that make us sin.

What Sin Is

The sacred writers unite in declaring "sin to be the transgression of the law." You cannot improve upon this definition. It carries within itself the virtues of brevity and truthfulness. According to it sin is violation of law. But, what law? Omri's statutes? The laws of Ahab and Jezebel? No; God's law. Only in so far as human laws agree with God's laws is it true a man sins when he wilfully violates man's laws. It is the most righteous act of a man's life when he disregards or wilfully violates any, and all human rules of life when they are contrary to and work against human well-being. All the laws that govern the physical, moral, mental and social well-being of man are God's laws. All these laws have but one end in view, the stability of the realm of matter and the well-being of the realm of mind. Therefore, any act or series of acts, that operate to the detriment of the highest physical, mental, moral, spiritual and social interests of man and humanity is sin, a transgression of God's law. Any social system, of whatever name and sanction that creates divisions among men, works against their collective welfare, and compels them to violate the laws governing their nature and relations is damnably sinful. Hence, sin is the transgression of those fundamental and universal physiological, psychological, ethical and sociological laws—all God's laws—the observance of which is so essential to the universal happiness and progress of the children of men.

From this point of view we can readily see how broad and disasterous a thing sin is; why idolatry, stealing, lying, fraud, corruption, gambling, drunkenness, prostitution, oppression, tyranny, murder and many similar things are denounced as deadly sins; why the things Omri, Ahab, Jezebel and the nation did as regarded as heinous and destructive sins; why monarchy, military, ecclesiastical or economical, is sinful, and why capitalism, ancient, medieval or modern, under chattel slavery, feudalism or wage-slavery, is so hellish. Anything that breeds evil is of sin. Anything that is bad cannot bear good fruit; and anything that is good cannot bear evil fruit. This is a ruling of God, and we cannot change it.

Social Sins

Omri and Ahab sinned and they led the nation into sin. Evidently there is both personal and national sin. The individual sins when he, from choice or compulsion, self-indulgence or profit, adopts a course of life contrary to the laws of his own nature and ultimate wellbeing. The nation sins—the whole people— when it adopts and maintains a social system that runs counter to the principles of justice, mercy and love.

The point of emphasis in the lesson is not the personal sin of Omri, Ahab and Jezebel, but the **national** sin into which they led the nation. The historians distinctly tell us that Omri and Ahab **made** the nation to sin. They did not make a whole nation sin simply as private, rich, wicked individuals, but as **Kings.** They were lords of that empire, the practical masters of the nation, and, as such, they made the people dance to their music. Because they owned (and what they did not own they **controlled**) the economic, military, judicial and religious forces of the nation, they owned and controlled the people.

Can we not see that individual and collective sinning is very largely, if not altogether, the result of a **sinful social system?** That a bad social system gives the controlling wicked man his opportunity to carry himself and the nation into deeper sin and compels the good man to sin to keep up? that all men, the owners and the subjects, are sinners under a sinful system? The owners and controllers of a bad social system are compelled, as the rising tide of opposition threatens them, to resort to practices that shame the devil to maintain themselves. Think of ancient Omri, Ahab and Jezebel; and the modern Aldrich, Cannon, Ryan, Rockefeller and Morgan. And the people, properly called subjects, are subjected to the necessity of living according to the distates of the kings. This was true yesterday and it is true today.

As already intimated our "System" compels our "economic kings" and our "economic slaves" to sin. Our beautiful (?) competitive system with its antagonistic interests and unequal division of wealth **drives** us, individually and collectively into frightful sins. We are a nation of thugs, cut-throats, thieves, liars, prostitutes, drunkards, murderers. If we enter business we compete, crush a competitor, lighten weights, shorten measures and poison foods. If we earn our bread as a wage-slave it is often in fear of the man "above" and of our fellows about us; and very often as a contemptible "scab." If we "go into" politics, practice medicine, plead at the bar or preach in the pulpit, the rules of life are the same though called by other names. Get to the top is our ambition. Profit is the motive. Competition is the way. The survival of the strongest and shrewdest devil is the result. Our Omries and Ahabs lead us into sin, whether we will or no, by creating and maintaining a social system that keeps them on top and the people at the bottom.

Progressiveness of Sin

Sin is a vital thing and like all living things, it grows. Thorns and thistles grow as well as wheat and roses. Every principle or system of principles, carries within itself the power of its own unfolding and will, under favorable conditions develop its own harvest. Sin breeds more sin and finally issues in death. Stealing begets lying, bribes, frauds, murder and a whole brood of evils.

It seemed a light thing to Israel when they declared Jeroboam king and founded a monarchy. Not so now when they felt the burdens multiplying as Omri and Ahab led the nation into **Greater** sin. At first perhaps they did not realize that it was only a step from the conception of a king as vice-gerent of God to the "Divine Right of Kings" and to absolute autocracy. But they soon learned that lesson. They also discovered that it was a simple and inevitable process from a king as servant to a king as master; from a king who devoted himself to the wellbeing of the nation to a king who devoted himself to building ivory palaces, corrupting religion, killing the prophets of God, and stealing the vineyards of helpless subjects. They had sowed the seed, they were now reaping the harvest.

In the beginning of our nation, when the country was young, the population scattered, land plenty, opportunities many, when we worked by hand and travelled by foot, it seemed a light thing to start it out on its career on the basis of the private ownership of the world. Little did we see this was sin and would work our ruin. Little did we know from this foundation would follow step by step, logically and inevitably, the further principles of production for profit, competition in trade, free contract in labor, and laissez faire in state. And less did we see that these principles, under the advance of science and the increase of population would work themselves out in the practical results of economic determinism, pooling of interests, monopolies, concentration of wealth and control, high protective tariff, high prices, costly armaments and commercial wars, class rule and class struggle, opposition to labor unions, oppression, poverty, vice and general demoralization.

Sin Destroys a Nation

That is what the Golden Text says. That is what the whole Bible says. That is also the testimony of all history. But remember, it does not say **individual sin.** One man or a dozen men, merely as individuals, can neither save nor damn a nation. **It is social or collective sin, a sinful social system that forces all the people to sin, that works the destruction.** If the system is sinful, fundamentally wrong, it will work havoc and take us to hell in spite of ourselves. If it is permitted to go on and work itself out in logical results it will carry us all, king, queen, subject, saint and sinner to political, economic, social and religious ruin. It will do this in spite of the clear vision, piety and protests of a few, or many, **individuals.** Samuel, Elijah and Elisha did not and could not save Israel from destruction. Isaiah, Jeremiah and Ezekial did not and could not save Judah from ruin. Jesus, Paul and John did not and could not save the Jewish nation from utter annihilation—the outcome of her system of Mammon. A few of us, many of us, cannot save America under capitalism from decay. A sinful system will damn a nation in spite of a few good people. **The only way to save a nation is not by personal piety, protests and amendments, but by the complete overthrow of the hellish system that makes the nation to sin and the substitution therefor of a system of Justice that will lead the people to righteousness.**

Then sin is sin whether it is done ignorantly and passively or knowingly and wilfully. I am not so sure about the personal responsibility and moral culpability of the person who transgresses ignorantly and passively, but as to the **consequences** there can be no question. Sin will work death whether it is done ignorantly or knowingly. Ignorance will not save us from pain if we chop off a finger, nor from death if we stand in front of a train. If you maintain the system of capitalism by pen, voice or ballot, ignorance will not save you from the social evils from which you suffer and of which you so bitterly complain.

All sin issues in evil results. That is a universal law. It is a Divine law and obtains on every plane of life. If we violate the laws of health the result is sickness and pain. If we refuse to observe the laws of psychical development the result is ignorance and self-conceit. If we refuse to comply with the moral laws of justice, mercy and love the consequence is sensuality and viciousness. If we fail to adopt and keep the social laws of brotherhood the result is unequal conditions, antagonistic interests, divisions and strife. All social ills and human sufferings are largely, if not altogether, the consequences of sin. If, therefore, you would abolish evil conditions you must first abolish the cause.

Salvation through the evil consequences of sin is one of God's ways of saving the world. If we will not come to a knowledge of the truth and be saved by prosperity then must we come to these things, if we come at all, through adversity.

While the suffering of precious little children, innocent women and toiling men, the whole proletarian army, is awful, cruel, hellish, and not of the Father's will, yet it is a means in the hands of God to bring them to feel something is wrong somewhere and to find the remedy. The evils of capitalism, general demoralization and the suffering proletarian army is now the hope of the coming Salvation, Revolution, the Kingdom of God. We shall yet come to think and act in accord with the principles of righteousness through the evil consequences of our own folly.